

Christiana-Polemica,
OR
A PREPARATIVE
To WARRE.

Shewing
The lawfull use thereof.
The iust causes that may moue therunto.
The necessarie of Preparation for it.
The duties of those that wage it.

Together with
Diuers instructions concerning it.

A Sermon

Preached at Wooll-Church in London,
before the Captaines and Gentlemen that
exercise in the Artillerie-Garden vpon occa-
sion of their tolemne and generall
meeting. Aprill 14. 1618.

B Y

Abraham Gibson, Bachelor of Divinity, and
then Preacher to the Temples.

Aug. Epist. 205. ad Bonif.

Pacem habere debet voluntas, bellum necessitas.

L O N D O N ,

Printed by Edw. Griffin for Jacob Bloome,
at the signe of the Grey-hound in
Pauls-Church-yard. 1619.

STAFFORDSHIRE



MS. A. 1. 1. fol. 100
MS. A. 1. 1. fol. 100

MS. A. 1. 1. fol. 100
MS. A. 1. 1. fol. 100
MS. A. 1. 1. fol. 100
MS. A. 1. 1. fol. 100

MS. A. 1. 1. fol. 100
MS. A. 1. 1. fol. 100
MS. A. 1. 1. fol. 100
MS. A. 1. 1. fol. 100



To the right honourable
FRANCIS Lord VERVLAM
Lord Chaunceller of England
his very singular good LORD:
*A. G. wisteth all happiness and
felicite, exterrall, inter-
nall, eternall.*

Right honourable,
AS is the nature
of warre, so is
the state of this dedi-
cation. No warre is
held lawfull, which
A 2 hath

hath not a speciall reference to *peace*. And this discourse of *warre* hath nothing in it commendable, but that it is deuoted to your *Lordship*, the State-oracle of *Counsell*, and Preseruer of *peace*. In which case I haue beeene more bold to make you the *Patron* of my *endeauours*, because you haue deigned already to be the

Pro-

Protector of my person. Not knowing to whom more fitly I might nuncupate a Sermon of G O D and G I D E O N (the two Supporters of euery Souldiers armes, the ground upon which euery field is to bee pitcht) then to him who representeth both mediatelie the person of G O D, and immediately the person

son of GIDEON.
I humbly therefore
beseech your Honour
to accept it *candidly*
according to the *mo-*
dell of the *Offerer*,
not the *magnitude* of
the *Receiuer*, whose
Patronage I shall ac-
count the best *title*
to it, and the come-
liest *couver* your *coun-*
tenance, and the on-
ly *cum priuilegio* your
approbation. VVhich
whilst

whilst your *Honour* shall vouchsafe,
I in the meane time
shall not cease to en-
large this little *sche-
dule* by greater vo-
lumes of continu-
all Praiers for your
Lordshippes welfare,
that the L O R D
would please to bee
your *Keeper* on earth,
and *seale* you a-
mong the number
of them that haue

THE EPISTLE

the marke of the
Lambe in heauen.

Your Honours most

devoted Chaplaine,

ABRAH: GIBSON.



TO THE WORTHY
and well-deseruing Citizens
of L O N D O N , that pra-
ctise Armes in the
Artillery Garden.

GENTLEMEN,



His short Sermon
heretofore preached
before you, finding
better acceptance
then either it merited
or I expected, I was impor-
tuned by diuers of you to commit it
to the Presse. Which though I
withstood stiffly at the first, yet now
at length upon these late rumours
of warres I haue with an vnwil-
ling willingnesse yeelded to your
suit,

The Epistle.

suit, not doubting but it will have
the same effect of encouragement
in others when they reade it, as it
had in many of you when you heard
it. For this is one aduantage which
writing hath aboue preaching,
that the benefit thereof is more dif-
fusine, extending the fruit of that
doctrine to a whole kingdome,
which when preached was impaled
in the breasts of a private audito-
rie; and so doth more conforme vs
in this particular to the Apostles
times, that though our charge be
speciall, yet our labours may be
vniuersall. And this is my onely
aime at this present, the furthe-
rance of the publike good, by a dis-
course small in it selfe as a drop of
water or a sparke of fire, yet such
as by Gods blessing may grow to a
pleasant fountaine to satisfie the
soules of the thirsie, and increase
to a pillar of fire to enlighten those
that

that sit in darknesse : water, to
coole the courages of our Countrey
hotspurs that will fight in no cause
but a bad ; and fire to enflame the
hearts of all trustie subiects that
they doe fight in no cause but a
good, to wit (as Tullie said, aut
pro fide, aut pro salute) for the
peace of Sion, or prosperitie of Ie-
rusalem ; for the quiet of the
Church, or defense of the Com-
mon wealth. Ye see how these
times make good our blessed Sau-
ours prediction , that wee shoule
heare of warres and rumours of
warres: I pray God wee may onely
heare the rumour of them, and not
feeble the smart. Howsoever, let vs
not be troubled or feare, seeing we
have both a gratiouse God to fight
for vs, and a princely Gideon to
leade vs. Let every man gird his
sword upon his thigh fast fixing
his heart upon God, and his eyes
upon

Matth. 24.6.

The Epistle.

upon Gideon, our hope in the name of the Lord, and our praiers for the safetie of our King, beseeching God who is the King of Kings, that after a full reigne on earth, he would translate him to the kingdome of kingdomes in heauen. Amen.

Yours in all Christian

duties and seruices,

A. G.





Christiana-Polemica

OR

A PREPARATIVE to Warre.

I V D G . 7 . 18 .

For the Lord, and for Gideon.



He lawfull vse of
Warre amongst
Christians (how-
soever the Ana-
baptists denie it,
thus sowing the
seedes of discord
vnder a pretence of peace, and stir-
ring

ring vp warre in the Church, whilst they would exclude it out of the Common-wealth) though it had no Politicall reasons to backe it, yet wanteth it not arguments both Physicall and Theologicall, fetcht both from the light of Nature which dictates so much, and from the authoritie of Scripture, which warrants and allowes so much.

The necessary
use of warre ap-
peareth,
I. By nature.

For Nature. Indeed created Nature abhorreth nothing more then discord and dissencion. According to her prime perfection there had beene no iarres, either in a mans selfe, or with other things.

Not in a mans selfe ; the Elements and Humours had lien at peace in our bodies, the Irascible and Epithumeticall faculties had bowed at the becke of reason in our soules : Nor with other things ; the creatures had all beene subiect to mans dominion, there had beene no litigious Pronounes (no *Meum* and *Tuum*) to set vs by the eares together. So then the originall of discord is from origi-

nall

The originall of
warre is from
originall sinne.

mall finne ; warre it is a branch of that accursed tree : had there beeene no fall of man, sure no falling out amongst men ; our nakednesse as it had needed no garments to couer it, so nor no weapons to defend it. And therefore for corrupted Nature, warre is a necessary concomitant of her condition. It must needs be that strifes should arise amongst men, and by consequence warres to decide those strifes, when law and equitie cannot take place. That as it was with the tongues at the confusion ; they had an ill beginning, but an vsefull propagation: So is it with warre in this state of corruption. It is ἀναγκὴ τοῦ φύσεως, a necessary euill, adeò nec cum illo nec sine illo, we can liue neither with it, nor without it. Because it is the destroyer of nature in individuo, but the defender of it in carbolico : the daughter of iustice as well as peace, though Leab like it haue a harder fauour and a more waterish eye, more red and rough-handed with Esau. That howsoever naturally (Simile generat simile)

Genes.11.7.

Gen.29.17.

Gen.25.25.

le) like begetter like, yet Politically wee see oftentimes one contrary to beget another, *erastius erastius regum*. Warre, it is as the sister, so the parent of peace, and yet what so opposed to peace as warre? a good end of a bad medium, and an happie daughter of a disastrous mother. Repugnant indeed to the *fæcunditie* of nature as an enemie to her *numerositie*, but consonant to the prescript of nature, as a preseruer of her *proprietie*; the *causa sine quanon*, and finall arbitra-
tour of all generall important con-
trouersies.

2. By Scripture.

Ioel 3. 9.

Judg. 5. 23.

Luk. 3. 14.

* *Quib⁹ propriū stipendium suffi-
cere debere pre-
cepit, militare
ritique non pro-
hibuit. August.
epist. 5. ad Mar-
cellinum.*

Thus for Nature. Now for Scrip-
ture, we haue God himselfe comman-
ding it, *Ioel 3. 9.* the *Angell* of the
Lord cursing the neglect of it, *Judg.*
5. 23. * *Iohn Baptist* directing souldiers in it, as a lawfull calling, *Luk. 3. 14.* And lastly the examples of Gods
Saints practising it, as *Abraham*, *Mo-
ses*, *Iosua*, and so many others, that
the time would be too short to re-
count them, and withall to tell of
Barak, and of *Sampson*, of *Iephthah*
also

also and of *David*: wee need goe no further then *Gideon* here in the *Text*, whom God elected by the ministerie of an *Angell* to destroy the Host of *Midian*, confirming his courage by diuersitie of signes, and directing his course by a most famous strategeme, whereof there are ffeue most notable parts.

First, that hee should reduce the two and thirty thousand to three hundred, (*Trecenti, sed viri, sed Lacones*) Who so is fearfull and afraid, let him returne, verfe 3. And this we reade to be the policie of *Epaminondas*, when he saw many of his Armie faint-hearted, he caused to be proclai-med, τοις βιλομδοῖς απίσται εξέσθω: Who-soever would faine be gone, let him straight be packing. Likewise of *Iphi-crates*, who to rid his Armie of whitelined Souldiers, he made the Crier proclaime, εἰ τις ἀπολέλοιπε πόλια, προστρέψθω: If any man haue left his heart behinde him, let him returne. Lastly of *Chabrias*, who com-manded his Souldiers τοὺς αἴρρας εἰχόντας,

*Gideons warre
accompanied
with stratagems.*

1. In reducing
the 32000. to
300. verfe 6.

In taking the
duantage of
the night.

In giuing eue-
ry man a lampe.

In putting a
Trumpet into
every mans
hand.

*πιδεδμα ταῦτα: if they were not well
at ease, to put off their armour.*

Secondly, that he should take the
aduantage of the night, verie 9. for as
*Aurora Musis, so Nox Martis ami-
ca: any stratageme will take best in
the night, which is the fittest time to
plot, and the best curtain to conceal:*
*εν νυκτι βεληνη, saith the Greeke pro-
perbe.*

Thirdly, that he should giue them
every man a Lampe, verle 16. And
this policie likewise Iphicrates that
excellent Captaine vsed against the
Barbarians: he made his horsemen
euyer one to take *ardentem facem,*
a burning lampe in their hands, at
the vnaccustomed sight whereof
the Barbarians horses fled backe.
And the like tricke it was that Han-
nibal put vpon Fabius Maximus.

Fourthly, *every man with his
Trumpet in his hand,* as it is in the
same verle. And this project Mna-
sippidas is said to haue vsed, when ha-
ving but a small company of Sou-
diers, he made his light horsemen
in

in the darke ride about the enemies,
euery one with a Trumpet in his
hand, the sound whereof bred in
the enemies a supposall of a huge
multitude.

Fiftly and lastly, that bee should
use this famous watchword in my Text,
For the Lord and for Gideon. You
know what was wrote in Constantines
Ensigne, in hoc signo vinces, in his
signe shall ye overcome. And Alcalau
when he fought with the French had
this poesie, *Bantius rex,* the Kings
victorie. And here in my Text you
haue both these included: both in
whom we should ouercome, that is,
the Lord, in hoc signo vinces; and un-
der whom we should ouercome, and
that is Gideon; *Bantius rex:* both
from whom victorie commeth, and
for whom it is got, God and the King.
For the Lord and for Gideon.

So that you see the text it is *The-*
andricall; it hath as it were two na-
tures; it consisteth as it were of God
and Man, Deus & Rex: He that is
God essentially, and bee that is called

5. In the use of
this watchword
For the Lord
& for Gideon

The contents of
the Text.

God and the
King.

Psal. 81.6.

The two wayes
for a Warrior
to walke in.

i. Via sacra.

ii. Via regia.

The persons vpon
whom the suc-
esse of warres
dependeth.

Math. 22.21.

God metaphorically, God and his Viceroy, the Lord and Gideon.

Which if you examine by Analy-
sis, it sets downe, first the two wayes
which euery Souldier must walke in
vnto the battell : *via sacra*, the Ec-
clesiasticall way, hee must fight for
God and holy Church : *via regia*, the
Politickall way, he must fight for the
King and his Countrey. Secondly the
Persons vpon whom the successe of
warres depends, God and Gideon :
God as Captaine, Gideon as Lieutenant:
God as the Efficient, Gideon as the in-
strument, and so we may learne here-
by to give God what belongeth unto
God, and to give Cesar what belongeth
unto Cesar : thus harmonically ioy-
ning together religion and policie,
Churcb and Common-wealth, God
and the King. *For the Lord and for
Gideon.*

There are some translations that
reade it, *the sword of the Lord and of
Gideon* : but because the particle
Sword is not in the originall, I rather
follow those which reade it thus,

For

For the Lord and for Gideon.

In the words obserue two things. First the parts of the distribution; both for God and for Gideon. Secondly the order of the parts. First for God, and then for Gideon. First of the first, the parts of the distribution, where the first clause is, *For the Lord.*

That warre is not warrantable, which is not grounded on a iust cause. For as it is not the death but the cause that maketh a *Martyr*, non simpliciter mori, sed pro Christo mori: so it is not the fight, but the cause that maketh a *Souldier*, non simpliciter pugnare, sed pro Domino pugnare. If a warre be begunne without cause, it shall end without comfort: for God is an impartiall spectator of all these actions, & partem quam inspicit instant, ibi dat palmas, saith *Augustine*. So then a *Souldier* may not fight, as a *Sophister* may dispute, in utramque partem, pro & contra, his limits are not so large as those of the *Logicians*, de omni themate: Nay he

Two things to be handled.

I. The parts of the distribution

The first clause
For the Lord

It is not the fight
but the cause
that maketh a
Souldier.

August. dec
Decli. 17.ca.

is absolutely confined to *equum & insutum, licitum & honestum*: it is *equisite* that maketh a good cause, and a good cause that maketh a good Soldier.

*A better cause
on the cause of
God.*

Now what better cause can there be, then that which concerneth the Lord, who himselfe is *prima causa*, the first mouer, and sole doner of whatsoever we haue? For of him, and through him, and for him are all things. Let vs therefore returne the honour of all to him. Of our selues we haue nothing, we are not so much as our ownemen; our eyes, and *tongues, and armes, and legges, they are not our owne; we haue no true title either to body or soule. Wherefore let vs glorifie God both in our bodies and soules, for they are Gods. There is no peace you know to the peace of God, nor no warre to that which is for God. Hence (*bella Indorum, bella Dei*) the warres of the Iewes were called the warres of God, *vel quia pro ipso, vel quia ab ipso*: either because God fought for them, or because

Phil. 1. 14.
ab aliis oculi et
dilectio tuam
.

Cor. 6. 20.

cause they fought for God. For God, he hath the relation of euery causatⁱe in this kinde peculiar and proper to him. He is the efficient cause thereof, By mee Kings raigne, and Princes bearerule: the great Centurion, that saith to every creature, Goe and he goeth, Come and he commeth, Fight and he fighthe. He is the formall and exemplary cause thereof: He teacheth my hands to warre and my fingers to fight, saith David, He girdeth mee with strength unto the battell, and subdueth mine enemies under me. He is the instrumentall cause: my rocke, and my Foresresse, saith David in another place, my shield and strong tower, and a buckler to all them that trust in him. And therfore it standeth with good reason, that he should be the finall cause too, in whose name all battels must be begunne, and to whose glory they must be devoted.

And hence it was that the Iewes neuer went out to warre, vniuersallie they first offered sacrifice: and wee in our

God is every way
the cause of
warre.

1. The efficien
tiall cause.

Prou.8.15.
Matth.8.9.

2. The formal
cause.

Psal.144.1.

Psal.18.39.

3. The instru
mentall cause.

Psal.18.1.

4. The finall
cause.

Prou.18.10.
Psal.81.5.1.

Baptisme wee
take our p[ro]fess-
ional money to become
Christs souldiers.

Let that God
reddeth it.

Int our dutie re-
uireth it.

Mal.1.6.

Acts 17.28.

Rom.8.28.

Baptisme doe take Sacramentum mi-
litare, an earnest penny, or p[ro]fess-
ional money, to become Christs Souldiers.
And to this end we weare his colours,
and are attired in his lincerie, with a
solemne vow to fight for him, and
that not onely in the spirituall war-
fare, where we put on the armour of
God, but even in the corporeall also,
where we put on armour for God.

Not that God standeth in need of
any helpe of man : he requireth no
Champion, hee can vindicate his
owne cause without vs, nay against
vs, but because the law of subordi-
nation and retaliation doth exact so
much. Wee are his vassals vnder
him, to whom we owe swit and ser-
vice ; we are children begotten and
created by him, to whom wee owe
feare and reverence : and therefore
must thinke our selues obliged in a
double bond to defend his cause, who
doth himselfe pleade ours ; to die in
his quarrell, by whose prouidence wee
live : whose gracious goodnesse it is
to turne that to a blessing, which at
first

first was a curse ; so sweetning death which is a punishment, as to cause vs to die for his name ; so sweetning life which is a warfare, as to cause vs to fight for his sake. In which quarrell though a man die in warre , yet doth he also depart in peace : in conflict with men, but in peace with God, because he putteth on as a militarie habite, so a peaceable minde. Good Christians go to warre (saith Bernard) both meekely and courageously: & agnis mitiores , & Leonibus fortiores : innocent as Dones because they imitate Christ, and bold as Lyons because they fight for Christ.

And to this end the Christians in their ensignes, they beare the Crosse to shew they fight in Christ's behalfe. And hitherto allude all your auncient orders of Knighthood, as Knights Hospitallers and Templers: Knights of S. John of Ierusalem, and S. James of Compostella ; and Knights of the holy Ghost , which Henrie the third of France instituted : whose ensigne was the Douse in the midst of

Gen. 2. 17.

Iob. 7. 1.

Luk. 1. 29.

Veri profect
Israelitæ pro
cedunt ad be
pacifici &c.
Ber. ser. ad m
Tem. cap. 4.

For this cause
Christians be
the Crosse in
their ensignes.

a Crosse ; intimating that they were not to fight, but either in Gods cause implied by the Crosse, or in a *iust* and *innocent* cause signified by the *Done*.

*The cruelty and
impiety of the
Pope of Rome.*

*Immitatis san-
ctitas.*

The Pope , he would faine be accounted *Master* of this order. For as though he were elected Gods immediate *Viceroy* aboue *Cesar*, and *Gideon*, and all Princes : hee taketh vpon him to institute *warres* at his pleasure ; against *Infidells* and those whom he calleth *Heretikes*, or who soeuer dare but mutter at his usurped authority. And this hee calleth by the name of a *Croysadoe* or *holy warre*, the marke whereof is a *red scarfe* , which the *Souldiers* weare in their *Troupes*. Such a warre Pope *Innocent* decreed against the *Valdenses*; and Pope *Martin* the fourth against *Peter King of Arragon*. And it is a miserable thing to consider how many hundred thousands of men haue bin cōuined throughout all *Christendome* by those voyages into the *Holy Land* at the Popes appoint-

pointment. The zeale of this iourney hath eaten vp Christians and enlarged the Popes territory, who tooke this opportunitie to send Emperors and Kings *afarre of*, that hee might wrong them at home without troule. What ? Is this to fight for Christ ? to spill the bloud of Christians as it were in a humour for his owne gaine ? Is this to be called a *holy warre* ? Sure , as improperly as he a *holy Byshop* , or that a *holy action*, whereby he hath diuers times giuen away the Kingdomes of *England*, *Fraunce*, *Sicily*, *Naples* , and therest to those that could get them : or *Palestine* the *holy Land*, which is rather to be accounted an *accursed Land* (as the *Jewes* were sometime Gods people, but now are an *accursed people*) a Land of it selfe not worth the recovery were it not for the rescue of some Christians there in thraldome , and for the expelling the *Turke* out of the Christian confines. Yea and all such projects as these, they were never derived from

HOHSMI

beauen

This is not to
fight for Christ.

Neither can it
be called a *holy*
Warre.

heauen but hatched in hell. This is not to be Gods Vicar but Satans Liefetenant: not Successour to Re-ter, but Predecessour to damnation. This is to fight against God and man, against the Lord and a- gainst Gideon, not to crie with the people here, *For the Lord and for Gideon.*

*Christians must
not warre without a calling
from God.*

Rom. 8. 32.

Rom. 8. 28.

Esa. 10. 5.

But for vs (Beloued !) let vs bee sure as in all our actions, so especially in warre cases to take God a-long with vs. For as there is no Captaine to be compared to the gu-i-dance of his Spirit, no policy to his prouidence, no aides nor allies to his assistance, so on the contrary no sword woundes so deepe as his de-sertion, no Foe like his frowne, no danger like his displeasure. As if hee be with thee no man can be proper-ly against thee because all things worke together for the best of those that are his: So if he be not with thee all men may be said to be against thee, be-cause all creatures bow at his becke, and become as roddes of his indig-nation.

nation to take vengeance on those
that doe euill.

You know how in the old Testament they still asked counsell of the Lord, before they went vp to fight against any people: and the Heathen themselves vsed in like manner to aske aduice at their *Oracles*: so let vs be sure that we haue the Lords call and the Lords allowance. Otherwise we shall haue the same successe that the *Israelites* had, when they fought against the *Amalakites* contrarie to the Lords will. *Numb. 14.*

Wherefore as *Barak* said to *Deborah* *Judg. 4. 8.* If thou wilt go with mee, then I will go; but if thou wilt not go with me, then I will not go; so must we to God. Let his cause awaken vs, let his presence prepare vs, let his glory prouoke vs, let his Spirit possesse vs, let his name go before vs, and then no enemie can annoy vs. Stand wee for the Lord, and the Lord will stand for vs. If wee fight with *Gideon* for the Lord, the Lord will fight with vs for *Gideon*. Which

is

Judg. 20. 37.
2. Sam. 5. 19.

Numb. 14. 45.
Judg. 4. 8.

The second clause. For Gideon.

Added for encouragement to them, and terror to the enemy.

King. 19. 17.

Gideon a meane man.

is the second part of the first generall braunch. As they crie for the Lord, so also for Gideon.

Gideon is added for further encouragement to them, and further terror to their enemies. For we daily read how that the very name of some valiant Captaines, *Cesar*, *Alexander*, and the like haue daunted the enemies without striking a blow. That as it is said of the swords of *Hazaell*, *Iehu*, and *Elisba*, 1. King. 19. 17. *Him that escapeth the sword of Hazaell shall Iehu slay: and him, that escapeth from the sword of Iehu shall Elisba slay:* So here of God and Gideon, He that will not be affrighted at the name of God, why yet that man shall tremble at the name of Gideon, though he but Gods Lieftenant.

Now Gideon hath a twofold consideration. First, Gideon a meane man. Secondly, Gideon a single man.

First, Gideon a meane man, his Family by his owne confession was poore,

A Preparation for Warre.

paore, in Manasseb, and be the least in his fathers house as it is in the former chapter.

Judg. 6. 15.

Not trained up
in armes.

He was not trained vp in feates of armes, or facts of chivalrie; more skilfull in tilling the ground then pitching a feild; in handling a flaire then tossing a pike: yet when God had made him their Prince, appointed him their Captaine, presently they follow his direction, and forgetting all sinister respects they cry out, for Gideon, for Gideon, *Non nobis Domine, non nobis, sed nomini tuo, & seruo tuo*: not for our selues, our wiues, our children, or oure states, but for Gideon.

Psalm. 115. 1.

A good Captaine
is equipollent to
the whole armie.

A good Captaine is equipollent to the whole Armie. *Plus in Duce repones quam in exercitu*, saith Probus of Epaminondas. *Me verò Duce-
tum pro quot nanibus astimas*, saith Demetrius in Plutarch: Whence it was said, better haue an armie of Stagges and a Lyon Captaine, then an Armie of Lyons and a Staggethe Leader. The hazard of all standeth in

In unius salute
Salus omnium :
in Imperatore
omnium sorum
periculum.

The weakesse of
the meanes not to
beregarded when
we haue Gods
warrant.

1 Cor. 1.2 5.26.

Judg. 6.12.

3. Gideon a sin-
gle man.

Better in wa-
re to haue one Ge-
nerall then ma-
ny.

in the hazard of the Prince , or Cap-
taine. And therefore neglecting
both themselues and the meanesse
of his beginning ; they crie for Gi-
deon for Gideon.

To teach vs, when we haue Gods
warrant not to regard the weakenesse
of the meanes , the weakenesse of God
being stronger then men, 1. Cor. 1. for
though Gideon was not a trained
Souldier, yet the Angell of the Lord
 calleth him a valiant man because
the Lord was with him. The Lord
is with thee thou valiant man. Judg.
6.12. As Christ cured , so God sau-
eth without meanes , nay against
meanes. Howsoever therefore the
instrument seeme weake which God
setteth ouer vs, yet wee must not
intertaine distrust and diffidence , but
ioyne the respect ot our Gouernours
with our repose in God. For the Lord
and for Gideon.

Secondly for Gideon a single man,
and this confirmeth that Polemickall
rule, *In bello magis expedit Princi-
patus Monarchicus quam Aristocrati-*

cns 3

us ; better in warre to haue one Ge-
nrall then many ; one singular then
many good. Πολλοι σπαντοι της
πόλεως, many Captaines left the
Citie. Whence the *Romanes* in time
of warre did alwaies chuse them a
dictator , which was aboue their
Consuls : and *Scipio in Iustine.*, I had
ther (saith he) take one Zopyrus
ben a hundred Babilonians. A dan-
gerous thing to haue Corrinals in
warre, as well as in loue-matters, be-
cause that ennie and emulation will
ourish discord and factian. But I
relle not this point , because it is
more *Polemicall* then *Theologicall*,
utter to bee discoursed in *Gideons*
ent, then in *Moses chaire.*

Onely for our instrucion you
e, the people here are content
ith the Captaine , whom God set
uer them, they labour not to set vp
by *Anti-captaine.* They dispute
ot his inexperience or insufficien-
e, as did *Nabal* to *Daniel* , 1. Sam.
3. Who is *Daniel* , or who is the soune
Iesse ? what portion haue we in Gi-
deon,

Malo vnum
Zopyrū, quam
centum Babi-
lonios capere.

Note I. the peo-
ple content with
the Captaine
whom God set
over them.

1 Sam. 25.10.

In vniuersitate salute
salus omnium :
in Imperatore
vniuersorum
periculum.

The weaknessse of
the meanes not to
be regarded when
we haue Gods
warrant.

1 Cor. 1.25.26.

Judg. 6. 12.

2. Gideon a single man.

Better in warre
to haue one Ge-
nerall then ma-
ny.

in the hazard of the Prince , or Cap-
taine. And therefore neglecting
both themselues and the meaneſſe
of his beginning ; they crie for Gi-
deon for Gideon.

To teach vs, when we haue Gods
warrant not to regard the weakenesſe
of the meanes , the weakenesſe of God
being stronger then men, 1. Cor. 1. for
though Gideon was not a trained
Souldier, yet the Angell of the Lord
callēth him a valiant man because
the Lord was with him. *The Lord*
is with thee thou valiant man. Judg.
6. 12. As Christ cured , so God sau-
eth without meanes , nay against
meanes. Howſocuer therefore the
instrument ſeeme weake which God
fettereth ouer vs , yet wee muſt not
intertaine diſtrift and diſſidence , but
ioyne the reſpect of our Gouernours
with our repoſe in God. For the Lord
and for Gideon.

Secondly for Gideon a ſingle man,
and this conſirmeth that Polemicall
rule, *In bello magis expedit Princi-
patus Monarchicus quam Aristocrati-*

cus;

cus ; better in warre to haue one Generall then many ; one singular then many good. πολλοὶ στρατοὶ νεισιν ἀπόλεσον, many Captaines lost the Citie. Whence the *Romanes* in time of warre did alwaies chuse them a *Diktator*, which was aboue their *Consuls* : and *Scipio in Iustine*, I had rather (saith he) take one Zopyrus then a hundred Babilomians. A dangerous thing to haue *Corrinalis* in warre, as well as in loue-matters, because that *envie* and *emulation* will nourish *discord* and *faction*. But I preesse not this point, because it is more *Polemicall* then *Theologicall*, fitter to bee discoursed in *Gideons* tent, then in *Moses* chaire.

Malo vnum
Zopyrū, quam
centum Babili-
lonios capere.

Onely for our instruction you see, the people here are content with the *Captaine*, whom God set ouer them, they labour not to set vp any *Anti-captaine*. They dispute not his inexperience or insufficiencie, as did *Nabal* to *David*, 1. Sam. 25. Who is *David*, or who is the sonne of *Iesse*? what portion haue we in *Gi-*

*Note I. the peo-
ple content with
the Captaine
whom God set
over them.*

1 Sam. 25.10.

C deon,

where God is
honoured, there
Gideon will be
obeyed.

It is requisite
that every warre
be grounded ei-
ther on religion
to God, or loyalty
to the Magis-
trate under
God.

Prou. 28. 1.

Th: Aqu: 2.2^e.
qu. 40. Art. 1.

deon, or what inheritance in the sonne
of Ioshs : but in a holy submisshon
whatsoever he commaunded them,
that they put in practise, for the Lord
and for Gideon. For certainly where
God is honoured there Gideon will be
obeyed : where the feare of God is,
there will be reverence of the Magis-
trate. There is no Parenthesis be-
twixt God and Cesar in Christ
speech : no medium twixt the Lord
and Gideon in the peoples crye. For
the Lord and for Gideon.

And from these two person
jointly ariseth a necessarie condi-
tion requisite to every warre ; namely,
that the cause be iust grounde
either on religion to God or loyalty
to our Prince. For it is religion that
maketh a man truely valiant ; the
righteous are bold as a Lyon. If they
live, they know by whom they stand
If they die, they know for whose
sake they fall. Hence it is that The-
mas requireth three things in the
undertaking of any warre, Author-
itas Principis, causa iusta, intentio recta.

a lawfull commission, a iust occasion,
an vpright intention. Otherwise to
wage warre, where a man is not ful-
ly perswaded of the iusticke of his
cause, be it iust or vnjust, he finnes
mortallie, saith the Schoole.

Then what shall we thinke of all
your Duellists, who being private
persons vpon euery triall occasion
will be pointing field: Thetaking of
themall, or giuing of a disgracefull
word is quarrell iust enough: as
though either of their honours were
of more worth then both their
foules. Such men certainlye know
not what it is to *live*, and care not
how they *die*. If there were any feare
of God, or reverence of man, any
respect of life or death, they would
neuer giue themselues ouer to this
highest pitch of madnesse. In which
it is hard for a man to determine
who scapes best, he that killeth or he
that is killed. For a man is pressed
with an vnanswerable Dilemma on
both sides. If he be killed, he ha-
zardeth with his body his soule, be-

Against Duell-
ists, whose combats
have no
iust ground or
warrant.

It is hard to
determine in
this kinde of
quarrells, who
escapes best, whe-
ther the partie
killing, or partie
killed.

cause hee dieth in passion and di-
stempfer. If he kill hee hazardeth
with his soule his body, because hee
fighteth both against God and a-
gainst Gideon. Against God, whose
image he extinguisheth, and against
Gideon, whose *law* he contemneth.
And therefore both the wrath of
God followes him, and the sword of
Gideon overtaketh him: hee must an-
swere it both to the Lord and to Gi-
deon. And so much for the first
thing, the *parts* of the distribution,
both for the Lord and for Gideon.

2. The order of
the parts.

First for God
and then for
Gideon.

A threefold cau-
tion to Soldiers.

Now a word or two of the second
thing, the *order* of the *parts*. First
for God and then for Gideon. And
because for God therefore for Gi-
deon, because Gideons authoritie is
from God. So then, for the Lord and
for Gideon, that is, simply and abso-
lutely for God: subordinately and
dependantly for Gideon: primarily
for God, and secondarie for Gi-
deon.

A good lesson for all Soldiers
and martialie men: to direct them
both

both in the beginning, continuance,
and end of their battels.

For the beginning wee must first
ooke to the cause of God. Giue him
the vpper hand : giue his quarrell
the preheminence. Yet is not a subiect
alwaies to dispute whether the cause
be iust if his Prince commaund, be-
cause he is a Minister of the law, not
a Judge : *Belli susceptio penes Princi-
pem, executio penes Militem,* saith
Augustine.

For the continuance of our fight
we must take heed of relying more
vpon Gideon then vpon God. Take
heed of trusting to the arme of flesh
before the oustretched arme of
God. *It is better to trust in the Lord,*
then to put confidence in Princes, saith
the Princely Prophet.

And lastly in the end of the fight,
take we heede of ascribing more ho-
nour to Gideon then to God. For Gi-
deons power is from God. *Omnis
regnum sub regno est.* God is King a-
mong the Gods. *Reges in ipsis imperiis
est Iouis.* For every King is the

1. *Gine non Gi-
dens canse the pre-
dominancia be-
fore the cause of
God.*

Aug. lib. 21.
contra Mani-
chæos.

2. *Relie not me-
rly vpon Gideon
then vpon God.*

Psal. 118. 8.

3. *Ascribe not
more to Gideon
then to God.*

Rom. 13. 7.
Psal. 82. 1.

Rom. 13. 4.

Pfal. 82. 6. 7.

Reuel. 19. 16.

The royall and
religious disposi-
tion of KING
Henrie the fifth.

Pfal. 144. 10.

Pfal. 75. 7.

Application of
the Text to the
Gentlemen as-
sembled.

Minister of God : & m̄ r̄s Oss̄ , & v̄s̄
r̄s̄ Orod , and though they be Gods
with men, yet they are but men with
God, who is Rex regum & Dominus
dominantium, King of kings, and Lord
of lords, Reuel. 19.

Hence it was that King Henry the fifth of England, that good and valiant Prince, after his conquest in France would not suffer his Helmet, which was full of blowes and dientes to bee brought ouer into England with him, nor to be welcomed home with any songs of the successe, but would haue all the glory ascribed to God. Because the key of victorie God keepeth in his owne power : It commeth neither from the east, nor from the west, nor from the north, nor from the south. Unlesse God hold vp his hand, Gideon cannot preuaile. Not the people without Gideon, nor Gideon without God. For the Lord, and for Gideon.

And now (beloved brethren) that I haue ripened my discourse and brought it as it were to a head in it selfe,

selfe, I come in a word to shew you, how it fitteth and suiteth this present solemnitie. And therefore for you Generous Gentlemen and Herreick spirits, that haue an exemplarie Campo in your companie, and a Colledge of Souldiers in your societie: it will serue both as a warrant for your profession, and an acquittance against all discouragement, in that ye know assuredly, in whose name, for what end, to whose seruice, you haue dedicated your selues and all your endeouours.

What though some goe about to slander your societie, and disconuenience your undertakings, speaking euill of all because some few miscarrorie? It will be your glory to contēnuē the cauill, and forgive the wrong, remembriing that he will never endure a blow, who cannot concoct a word: he is not likely to overcome an enemie, who cannot vanquish himselfe: he is vnfit to fight for equitie, that hath not learned to passe by an iniurie. But if there be any such differ-

Exhortation.
To contēnuē all
slanders raised
against them.

Prov.30.3.

expell all fations spirits fro
among them.

Thess. 3.6.

dered persons crept in among you, who are lead with the spirit not of fortitude, but faction; not of conscience, but of insolence; not of zeale, but ambition; (*milites non tam emori-
ti, quam male meriti*) expell them your lists, let them not march vnder your colour's, that so you may stop the mouthes of your opposers, and open the hearts of men in place and gouernment to advance your intendments, both with countenance and maintenance, if neede so require.

In which dutie if they shall be backward, wee may well account them as base and ignoble Caitiffes, neither good seruants of God, nor trustie subiects of our King, seeing neither in conscience to the one, nor allegiance to the other, they will give due respect, nor lend assistance to you, who by your continuall practise (both for Gods sake and for Gidrons sake) doe preserue inteme-
rate that honourable forme of mili-
tarie discipline, which in times of
peace

peace vselth to grow obsolete and out
ofvsse.

Howsoeuer, goe ye on happily in
your courses, your memory shall sur-
uiue in a second age, and your names
shall be had in everlasting remem-
brance, those that are yet vnborne
shall blesse you, and blesse God for
you. Yet withall be informed that
this your daily exercise is but a me-
dium to a further end, a preparation
to a greater performance. You doe
but now spend your paines and your
purses : time may require your per-
sons. You now vse rather (*fulgenti-
bus armis quam fortibus*) weapons
defensiuē then offensive, and fight glo-
riously without an enemie : Time
may make triall of your courage in
hotter skirmishes, and more bloody
opposition.

Indeed for the present it may be
said of vs, as of Israel and Iuda,
1. Kings 4. euery man dwelleth safely
under his owne vine, and under his
owne figtree, there is no leading into
captiuarie, no complaining in our
streets,

To goe on with
an undamned
spirit in that
honourable ex-
ercise.

To prepare for
worse, and
bader times.

1. King 4.35.

Psl. 144. 14.

Psal. 222.7.

Wee cannot promise to our selues
perpetuall peace.

πολὺ μέλλοντας
μαρτύριον καὶ μό^ν
μαρτύριον, καὶ τοὺς
μέλλοντας πο-
λευτῶντας καὶ μό^ν
πολευτῶντας. &c.

1.Sam. 18.17.

2.Sam. 10.12.

streets, but peace within our walles,
and prospexitie within our palaces.
And long may it bee continued
to vs, to the glory of God, and
quiet of our Nation. But wee can-
not promise to our selues any per-
petuitie of this felicitie ; the hi-
decousnesse of our sinnes may giue
vs good cause to expect a change.
Therefore it is your parts to re-
serue your selues chiefly for worse
times, whensoever God shall send
them ; lest you bee thought like
those doubtfull companions, whom
Diogenes is said to affect in *Laer-*
tius, that would still bee about
to marry, and yet did not marry ;
and that would still be about to
rule, and yet did not rule. (I may
adde) πολὺ μέλλοντας πραγμάτων καὶ μόνη^ν
πραγμάτων, that would still be about to
fight, and yet did not fight.

Wherefore I say no more but as
Sainte David, 1. Sam. 18. Be valiant
for your King, and fight the Lords bat-
tels : And as Iacob to the people,
2. Sam. 10. Be of good courage and
play

play the men for the people and for the cities of your God.

In the meane time all true Subjects will pray to the God of peace to gird you with strength unto the battell, to teach your hands to warre and your fingers to fight, that so being well appointed, both with the spirituall armour of a Christian, and the corporeall armour of a Souldier (*intus fide, foris ferro muniti*) you may be able both to defend your selues against the siege of Sathan, and your Country against all forraigne invasions, and I doubt not but all true-hearted Subjects will say Amen.

Wherfore wee humbly beseech thee O Lord God of Hosts, looke downe from heauen, and behold and visit this vine, and the vineyard which thy right hand hath planted amongst vs. Let not the Bore out of the wood destroy it, nor the wilde Beasts of the field eat it vp, but forgive the crying sinnes of the same, remoue thy iudgements that hang ouer vs, and teach vs to know the things which belong unto our peace.

And

Psal. 13. 39.

Psal. 144. 1.

Ephes. 6. 11.

Bern. ser. ad mil. tem. cap. 4.

Psal. 80. 14.

Luk. 19. 42.

And because there is none other
that fighteth for vs but only thou O
God, please our cause (O Lord) with
them that strive with vs, and fight
against them that fight against vs. And
thou that art a man of warre, whose
name is Iesousah, oh teach our hands
to warre and our fingers to fight, that
the Heathen may never come into
thine inheritance, and make this our
Ierusalem an heape of stones, but that
thou maist still blesse vs with peace
within our walles and propperitie within
our palaces, while the Sunne and the
Moone endureth. These things we
begge at thy hands in the name of
thy beloued Sonne and our blessed
Saviour, to whom with thee and the
holy Spirit be ascribed all praise,
honour, and glory, now
and for euermore.

Amen.

F I N I S.



